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WHO IS THE PROSPEROUS MAN?

WHAT are the true purposes of life? For what end are we sent into this world? What are the worthiest objects of desire and pursuit? Is the life of the body the highest life? Do we live by those outward things alone which nourish and comfort the animal nature? Or is there a higher life—the life of the soul, which is supported by quite different food, to the care of which solicitude for the body should ever be kept in subordination? Is the chief end of our being placed here to make ourselves as comfortable and to gather about us as many of the outward means of enjoyment as possible? These are important questions, and how are they generally answered? We do not mean what reply would be made to them in words when directly put. Most men would answer them in one way. But how are they practically answered by the conduct of mankind? What answer is implied in the prevalent tone of their conversation? Is not the accumulation of this world's

goods seen to be the chief object of their thoughts, desires and exertions? Is it not one of the principal topics of their conversation? Are not talent and capacity measured by the quantity of outward things which a man has acquired? If his mind is not directed to these with all its might, is he not thought to be defective either in wisdom for the choice of an end or in energy in the pursuit of it? When it is said that a man has succeeded in life, that he has been a prosperous man, what is the meaning universally attached to those words? Is it not that he has amassed much property?

We have thought it might be interesting and useful to consider the question, *who is the truly prosperous man?* and we know not how to bring it more distinctly to the consideration of our readers than by describing two cases; one, of the man whom the world calls prosperous; the other, of him who may be justly called so. They shall be fancy pictures, and they shall not be extreme cases.

We begin with the world's prosperous man. He has received in youth a strong impression that wealth is the most desirable of all things, and he has determined that he will be a rich man. He has not naturally strong appetites and passions, which might tempt him aside from his purpose to a frequent indulgence in expensive pleasures; he has firmness of purpose, and a faculty of persevering application to business. With these qualities favorable to success in the pursuit which he has chosen, he sets out in life. His first gains are of course small, but small as they are, he contrives by the strictest frugality to save something out of them to add to his capital; despising no such addition, however insignificant. By patient continuance in this course, he finds after a while that his means are materially increased. His gains now bear a greater proportion to his capital; for the principle, "unto every one that hath shall be given, and he shall have abundance," is of very general application, and is true of the accumulation of riches as of many other things. He who has large wealth can make more advantageous investments,

engage in more prospective schemes, and run greater risks, than he who trades with a little.

Our adventurer may now be considered a thriving young man. In this progress he has scrupulously adhered to the rules of honesty, as they are understood and practised in the community in which he lives. He does so, however, not from moral principle, not from reverence for the sanctity of eternal truth and right, but because a fair reputation is essential to success. Without it he could not carry on his business with advantage. His honesty is one of his many speculations. He practices it because it is the best policy ; and only so far as it is, in the lowest acceptation of the term, good policy. If any practices inconsistent with a high and true idea of rectitude have become customary in the business in which he is engaged, the idea of not adopting them, if it ever occurs to him, is rejected at once as a weak and foolish scrupulousness, which would place him on an unequal footing in his competition with his neighbours. If the public morality happens to be sound, it is to him a lucky accident.

As he advances in life, practice and experience give him a sagacity which appears like an instinct. Misfortunes which overtake other men seem not to reach him. By an almost intuitive forecast he anticipates vicissitudes and dexterously accommodates his affairs to them. With the exception of some few reverses, such as all men are liable to, and which are but inconsiderable eddies in the full tide of his prosperity, his course is uniformly onward. As wealth increases, and the sphere of his transactions is enlarged, his time and attention are of necessity wholly engrossed in them. He has no thought to bestow on the improvement of his mind, no leisure for reading and the acquisition of useful knowledge. He does not indeed feel this to be any great hardship ; for if he ever had an inclination for such a use of his time, it has long since been smothered by the engrossing nature of the pursuit to which he has given himself. He has become a mere machine for the transaction of business.

As it is with intellect, so is it with sentiment and taste. His heart no longer glows at the recital of magnanimous action and sacrifice. Disinterestedness he ridicules as folly, or pities as weakness, or suspects as hypocrisy. He looks abroad over a beautiful world, and it excites in him no emotion. A glorious sunset, the loveliness of returning spring, the outspread ocean, the silent majesty of the starry heavens, kindle no sentiment of sublimity and beauty, and speak not to him of the Creative Spirit. So thoroughly has the bias of his mind habituated him to regard all things in reference to their lowest worldly uses, that to his eye the fairest landscape consists but of rail road routes and water privileges, and suggest no thoughts but of the prices of lands, and the market value of crops.

By the same process his heart has been chilled and hardened. The occupations and cares of business have not allowed him to be much with his family or to bestow much personal attention on the education of his children. He is guilty indeed of no omission of domestic duty of which the world usually takes cognizance; he has abundantly provided, according to the common meaning of the word, for his household; he has procured his children instructors of the best reputation; he loves his family as well as he is capable of loving any thing, but his affection has not been developed and cultivated by the habit of frequent and endearing intercourse with them. He has not added to the instinctive parental affection that other spiritual bond, which is created by the children's minds and characters being formed by the parent's care.

It is not surprising, therefore, that his sympathy does not take a wider range. It never occurs to him that the wealth which he has been permitted to accumulate is a trust placed in his hands by Providence to be used in part for the relief and comfort of his less favored brethren. He has never thought of the pleasure of seeking out and aiding the poor and distressed. If, indeed, a subscription paper for a charitable object is brought to him, he sometimes contributes liberally, but it is rather from motives of vanity than of benevolence.

Nor, in his business transactions, is he accustomed generously to concede his own rights for the benefit of those who are less fortunate and wealthy than himself. His favorite principle is, that every one should take care of himself. He cannot properly be called a cruel man, but no one expects from him extraordinary indulgences.

During the whole of this long career, the growth of his wealth has been indicated by the increasing elegance, luxury, and splendour of his dwelling. He has been adding house to house and land to land. He has enlarged his warehouses, multiplied his ships, and extended his investments in all the profitable enterprises of the day. And now that his last years come on, he is generally considered a most fortunate and happy old man. Those who count wealth the supreme good, and esteem the highest wisdom to be that which is employed in the acquisition of it, look upon him with profound respect. Those who commenced life with him, but have been far less successful in the attainment of that upon which their hearts were equally set, regard him with envy; and parents point him out to their children as a pattern of industry and perseverance; and show by the splendid rewards which have crowned his exertions, the importance of keeping a steady and single eye upon the main chance. And now, with what propriety can such a man be said to be prosperous? What has he gained? What worthy end has he accomplished? What account is to be given of his life? He has been toiling, almost up to the very close of life, for things which, at its close, he must leave forever. In the eagerness of his pursuit of earthly goods, he has not given himself an opportunity of enjoying even the satisfaction they are capable of affording; and now when at length he has paused, and allowed himself time to contemplate them, the period of his departure is come. What preparation has he made for the world into which he is about to enter? None at all. He has no interest in that world, no conception of it. His moral and spiritual powers and affections, which should have been educated and trained for Heaven by the events and duties of life, have been wholly

neglected. Nay, they have been perverted, corrupted, outraged, by the whole tenor of his life. He is about to be stripped of every thing that he has ever considered desirable, and to enter miserable, naked and polluted into a world for which he has been laboriously disqualifying himself. He is about to depart from life ere the work for which he was sent into it, is even begun. He may have gained the whole world, but he has lost his soul. Yet this is he whom the world admires, and envies, and calls prosperous.

Let us now turn to the contemplation of a different picture ;—the life of a man who keeps constantly in view and faithfully accomplishes the great purpose of life. He does not feel indifferent about property. He knows that within certain limits, and for certain purposes, it is desirable. He feels it to be a duty to provide a comfortable support for himself and his family, and if possible, to lay up something as a provision against sickness, and for the maintenance of his family if he should be taken from them. He knows that the necessity of employment which is laid upon most men, is a part of the discipline by which the mind and heart are to be exercised and the character formed. Industry in his calling he considers a religious duty, and, therefore, whatsoever his hands find to do, he is resolved to do it with his might as duty, with religious motives, and under the direction and control of religious principle.

In the conduct of his business, he does not take his idea of right and justice from the customs which prevail about him. He has a high standard of rectitude of his own which he has derived from the precepts of the Gospel and the dictates of a delicate and susceptible conscience, and to this he steadily adheres, though it obliges him to forego gains which he might take without suffering in the estimation of men. His less scrupulous neighbours shake their heads and smile, and say that the man who has such notions can never be rich ; but he is willing, if it be so, to remain poor, for he thinks that any imaginable earthly advantage would be dearly purchased by the slightest violation of conscience.

His benevolence, too, prevents his accumulating wealth so rapidly as he might. He cannot consent to regard only himself and his own interests. He often cancels the obligations of his poor debtors, and resigns opportunities of gain to those whom he supposes to need them more than himself; and he applies some portion of his time and means to inquiring into and relieving the necessities of the poor. Moreover he will not allow the pressure of business to interfere with his duties to his family. He reserves time for watching the progress of his children's education, for forming their growing characters and for cultivating in himself and them those affections which constitute the happiness of home.

At one period of his life an opportunity occurs of extending his business with a prospect of great profit. If he is willing to incur the additional anxiety and occupation, to devote himself wholly to the pursuit, to give to it all his time, thoughts and energy, in all probability, he may amass a vast fortune. He feels the force of the temptation. He doubts, indeed, whether it may not be his duty to embrace this opportunity. He examines the matter, therefore, seriously, impartially, prayerfully as a question of duty, and he finally concludes to let the opportunity pass. He finds that he already has enough to satisfy all reasonable desires, and he sufficiently knows his own heart to fear lest he should be engrossed by the cares of business and sink into a mere creature of this world. To many of the observers of his course, his determination seems folly and madness. Some ascribe it to a lamentable want of enterprise; others to a conscious lack of capacity. He himself deeply feels it to be true wisdom.

Meanwhile his life does not pass without calamitous events. At one time he is visited by protracted and painful sickness, which long detains him from his business, and for some time after he returns to it, prevents his applying to it with his accustomed energy. But by the near view of the eternal world to which sickness brings him, and by the season of reflection which he then enjoys, a serious and permanent impression is made upon his heart. He returns to the world

with a chastened and juster estimate of its interests and with more spiritual views and purposes. At another time he is deprived by death of a favorite son, to whom he had looked as the stay and comfort of his old age, and his successor in life. This affliction, though it casts a shadow over his remaining life, is also the ministering angel of another blessed work upon his soul. It weans him yet farther from earth, draws his affections more strongly to God and the spiritual world, and gives him a new and tenderer sympathy with all the children of sorrow. And when he has now passed the noon of life, by an unforeseen vicissitude of affairs, he is suddenly deprived of his all, and is obliged to continue his exertions for a mere maintenance. To a superficial observer he now seems to have failed of the great object of his life. But it is not so. He has not fixed his heart supremely on any of these things. This event promotes the great object of his life. It is the means of maturing his humility, patience and faith. He descends cheerfully from the style of living to which he has been accustomed, submits without repining to the privations of his new lot, and maintains an unwavering confidence that God, who has cut off the provision he had hoped to make for the future, will provide for him and his by other means. And now, in his old age, he can look back upon a life well spent; upon duties well performed; temptations faithfully resisted; trials well endured and improved. All the events of his life of every hue have had one harmonious effect of forming in him a holy character. As he looks back with satisfaction, so he looks forward with hope. His soul is now ripe for Heaven. The whole tendency of his life has been to call into action those spiritual powers and affections, the exercise of which will constitute the occupation and felicity of the spiritual state. Death will be no interruption to the pursuit in which he has been most interested. On the contrary it will introduce him into a world where he will continue that pursuit with greater advantage and with more exalted powers. If any one on earth were a proper object of envy it would be the good old man, who has passed with

innocence and matured virtue through the checkered scenes of an eventful life; on whose character the irrevocable seal of goodness is set; who can appropriate the language of the aged apostle, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day." To whom, with such peculiar propriety and deep significance, can the terms prosperous and successful be applied, as to such a man.

Let not these descriptions be understood as if they were meant to show that the wealthy and prosperous are generally irreligious, and the poor and unfortunate generally of the opposite character. All experience and observation would loudly contradict such an assertion. Who has not seen beautiful examples of those whose characters, far from being corrupted by long continued prosperity, have put forth the more lovely flowers and rich fruits of holiness in its warm and genial atmosphere? Who has not seen those whose souls, instead of being purified and exalted by sorrow, have only learned from it a lesson of selfishness, discontent and envy. All the dispensations of God's providence, whether prosperous or adverse, are designed to promote our spiritual well being. They may be dispensed by a rule which we may not understand, or which may seem to us to be wrong; but they are dispensed by one who knows us infinitely better than we know ourselves; who has a thorough insight into the spiritual condition and necessities of every individual and adjusts his discipline to them with perfect wisdom. We say that the man who has most effectually co-operated with this purpose of God, who has most faithfully used the events of life, whatever they may have been, for his religious improvement, may be most justly called successful. What we have endeavored to show, is, that a man may live a life made up of all the external events and circumstances that are usually considered the most desirable, and yet utterly fail of the great end of life;—and,

on the other hand, that a man may pass through the world in a perpetual struggle with difficulties and misfortunes, and die, in ordinary human judgment, a disappointed man, and yet have successfully accomplished the most valuable purpose of existence. We might have described a man whose exertions were uniformly crowned with success, whose hopes were all realized, who was permitted to accumulate much of this world's goods, and who amidst all, preserved his sense of dependence on God, suffered not his spiritual capacities and affections to be palsied by the enjoyments of sense, maintained his simplicity, moderation, activity, benevolence, and used his wealth with self-denial and wisdom, for the good of others ;—he might truly be called a prosperous man, for a far better reason than the possession of any outward things could furnish. We might, too, have described the poor and disappointed man whose sufferings chilled and hardened his heart, caused him to rebel against the appointments of God and to look with an evil eye on the possessions and successes of his neighbour. He is the truly wretched man ;—how much more wretched than temporal straits and privations alone could make him.

FAMILIAR LETTERS ON RELIGION.

II.

MY DEAR FRIEND :—I cannot hope to render you any service in regard to religion, unless I can give you, first, a clear and right apprehension of religion itself—*what it is*. I infer from what you say, that this has been a great difficulty with

you, your want of clear apprehension on this first point. I will attempt to help you in this, but I have little confidence in my ability. Many things most simple in themselves, are most difficult to state clearly in words. There are many errors here. Some are disheartened, and kept stationary, or thrown back, by thinking religion to be more than it is—that is, more distant, dark, unintelligible and unattainable. Others are injured by thinking religion less than it is—thinking that it requires little effort to understand or observe it, satisfied with their general views of it as a good thing, and supposing that they have about as much of it as most people, or as much as they need. “What lack I yet?” is a question that gives them very little concern, for the sufficient reason that they seldom ask it. And of these, you evidently think, there are many among the professedly religious, as well as the indifferent. It may be so. There may be particular views of religion, and particular exercises, which tend to generate a feeling of this kind, or which at least give the appearance in certain cases of complacency rather than humility? But do you believe, that religion itself has any natural tendency to produce pride, and encourage the idea of self-sufficiency? It were more reasonable as well as charitable, to ascribe all such appearances, either to your ignorance of the real character in question, or to those individual peculiarities and differences of temperament, which religion does not pretend to remove or desire to disregard, and from which it is sure to take something of its complexion, especially if it be free, and the man true to himself.

But what is religion? I speak of it now, of course, as a sentiment, not as an Institution or System. What is the principle, the affection, the feeling, within the breast, which, wherever it exists, in whatever way it came into being, and however it may be connected, is entitled to the name and possesses the power of *religion*? Not attempting to give a precise answer to so extended a question, I should say, if there is any one word that comes near the expression of such a sentiment, it is Love. More properly, it is that sense of

relation and obligation to God, which creates towards him a cordial, reverential, child-like affection ; and which prompts not only an earnest desire, but constant exertion, to learn his will and live in obedience and devotion to him. This sentiment, thus defined, with the qualifications and applications that every fair mind will give it, comprehends, I think, the whole principle and exercise of religion. Not of the christian religion distinctively—for that includes the knowledge of certain facts and the reception of certain doctrines. No man holds the *christian* religion, who does not recognise the divine commission and authority of CHRIST, and repose entire faith in him as a Teacher and Saviour. But it will not be said that there is no religion beside the christian, or that there can be none without it. For this would condemn, or rather annihilate, all the religion of the world for four thousand years after its creation—the religion of the Patriarchs, of Moses, David, the Prophets, and all who lived before Christ came. These, whatever else may be thought of them, cannot be said to have been christians. Nor were the disciples themselves christians, but Jews, during the whole life of Jesus, even when they ate with him the Passover, and then forsook him because they had not and could not receive the great truth of his religion, that he must die and would rise again. Theirs was not the true religion then. But the germ of religion they had—the principle of goodness, the love of truth, the desire of obedience. In these lies the germ of *all* religion.

In saying that all this may be expressed by the word Love, better, at least, than by any other word, I have in mind the scriptural use of that word. This is remarkable. And any one inquiring into the nature of religion, as a sentiment or duty, will do well to give early and earnest heed to this fact. You do not seem yourself aware of this. You appear to regard religion as much more a service of fear, than of love—the fear of God, the fear of man, the fear of error, fear of believing too much or believing too little, fear of remarks, fear of consequences. And for this you have some reason, if you look only at the general representations of religion, the

character of creeds, the tone of preaching, the arguments used, the motives addressed, the feelings and actions of many true christians. But to look only at these, or chiefly, is not the way to judge of christianity. It is not the way to understand or find religion. Religion is Love. And the reality, the strength, the tenderness and expansiveness, which the New Testament gives to this sentiment, is strikingly beautiful. It is so in contrast with all former views of religion and the whole character of the age that gave christianity birth, it is so in advance of the conceptions to which christians generally have attained even in eighteen hundred years, that it stands out as one of the demonstrations of a divine origin. Our Saviour, as you well know, makes the love of God with all the heart to constitute the first commandment, and the love of our neighbor the second. The Apostles tell you that "Love is the fulfilling of the law"—that "the gift of prophecy and the knowledge of mystery are nothing," faith, hope, martyrdom, all are vain, "without Love"—that "God has not given us the spirit of fear, but of love"—that "every one that loveth, is born of God, and knoweth God;" but "he that loveth not, knoweth not God, for *God is love.*" It were easy to multiply passages. It is not necessary. I will not labor the proof of that which none deny. The only matter open to question is the meaning of Love. And that I must leave to your own judgment. I do not believe it involves any difficulty to the honest mind and the true heart. God has taught us the meaning of this sentiment, by the relations and affections he has given us, and the permission, indeed the direction, to judge of his love for us and that which he asks of us, by the strongest and purest affection between parent and child.

If this be so, my friend, is it really so difficult as you represent it, to know what religion is, to know whether you have it, or what is the best, what essential, and what orthodox? Take a man of any name or profession, find in him a simple love of God and goodness, a conscientious regard for truth, as truth, wherever it exists and whatsoever it demands—can you doubt that this man is religious—will you wait to know what

garb he wears, or what men think of him? Find one destitute of this sentiment, with whatever other qualifications or claims—who could persuade you that he was religious? Look at your own mind and heart. They may seem dark and intricate to you. There may be perplexity and uncertainty there, a mingling of motives and diversity of aims, so as to disturb and depress you. But if with all this, you find a true love of God, or a feeling towards him that will be raised and purified into true love, you may know that the first element of religion is there. Nor are you to expect, that it will be, at the beginning, the highest and purest love. This is one of the misapprehensions which have so greatly injured religion. Both friends and opposers have found in it a stumbling-block, a rock of offence. They have seen that our Saviour required of them, that he made it indeed the *first* commandment—to yield a perfect love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” At this, the rejector has scoffed, and the believer has trembled. The first has pronounced it absurd, and the last has thought it impracticable. The difficulty, so far as it is honest, proceeds probably from the twofold mistake, of supposing that this love must be rapturous, vehement, and unlike all common affection, and then that it must come at once, must be felt and known in its full force at the beginning of the christian course, and be liable to no doubt or fluctuation ever after, in the mind of the believer or the eye of the beholder. This is all wrong. There is reason to think that the commandment itself, from the original connection in which it was introduced in the giving of the Law, had reference to the sin of idolatry, enforcing the duty of worshipping and serving Jehovah alone, the one true God, with all the heart and soul. It is the Jewish lawyer who quotes it, in answer to our Saviour’s questioning, according to one Evangelist; and Christ evidently uses it as expressive of the substance and support of the law and the prophets, not as demanding a new and distinct principle. He does indeed incorporate it with his own religion. It is its first and great commandment. But it does not require or imply, that *perfect*

obedience to it must be the first and only acceptable service. It designs rather to hold up this cordial and absolute love, as the high standard and chief attainment of the christian. It teaches you that a regard to it must be the great *principle* of all obedience—that you are always to keep this mark in your eye, always to strive and press towards it. Be satisfied with nothing less. Erect no lower standard. Think not lightly of coldness. Offer no divided heart. Resolve to give the whole soul. But be not disheartened, if you cannot give the whole at once, in the first struggle with evil habit, in the conflict with an alienated affection or a torpid mind. Expect not an overwhelming and unearthly glow, when the love of God enters the soul. Think not that an unremitting, always ardent, wholly single and devoted, in one word, a perfect affection, is demanded at first and every subsequent moment. Let it only be your aim, the prayer of your whole heart, and the effort of your life.

You may wonder that in attempting thus to give my idea of the seat and substance of religion, I do not make faith essential. It is essential. It is implied. How can there be love of God, without faith in God? How can christian affection or christian purpose spring up and grow in any heart, without faith in Christ? I presuppose that. I would not labor to make a self-evident truth more evident. They who slight faith, slight everything. They who think it unimportant, think religion unimportant. There is nothing on which Christ and the scriptures more insist. Without this as the foundation, no house can be built or long stand. As a principle of life and growth, of power, influence, and blessing, almost miraculous, not the word of God alone, but every nature he has formed, not the teaching and works of Jesus only, but all life, all experience, bear witness to it. It is not easy to overrate the importance of faith. It is a divine principle. It has energy only less than omnipotent. And there are words of truth and authority, which would justify us, in a sense, if he made not even that limitation. "If thou canst believe, all things are possible to him that believeth." "He that believeth

on me, the works that I do, shall he do also ; and greater works than these shall he do."

No, my friend, I do not forget, and I beg that you will never slight, the importance of faith. It enters into the very idea and nature of religion. And of the christian religion, it is the power and the glory. Faith in God, faith in Christ, faith in the spiritual and the promised, faith in the power of truth and right, goodness and love—would that there were more of this, in all our churches, in every community, in every heart and life. Take it to your own heart. Feed it in your own life. Plant it on the immovable rock. Invoke upon it, every day and hour, the dews of God's grace. Enlighten it with the truth as it is in Jesus. Cherish, elevate, expand, sanctify it, by seeking all proffered influences, and using all possible helps. Let it save you alike from bearing too much or too little on yourself. Let it keep you from being ever weary in well-doing, and by prompting you to every good word and work, lead you to *do* the will of God, that you may *know* of the doctrine. In no other way, by no surer process, will you attain that entire satisfaction and full conviction, for which you seem so anxious.

But now, when I have said this of faith, or when another has said it much more strongly and positively—what has been gained towards the understanding of religion ? What has been declared or conveyed to your mind ? Nothing, I venture to say nothing, if these or any like words were all. And that is the simple reason that I did not speak of Faith at first, and can speak of it now only with explanation. I am weary, and wonder less that you are weary, at the common use of this noble word, and the injury that is done to its heavenly power by the narrowness and selfishness associated with it. The threatening and condemning tone that is sometimes assumed in regard to it, and from which I perceive you have suffered in your views of christianity as well as of christians, is fearful. You go, you say, to this man or that woman, for light and sympathy, and the only answer you obtain to all your doubts and questions, is the direction—" Believe in Christ. He that

believeth, and is baptised, shall be saved ; but he that believeth not, shall be damned." As if this alone carried with it any information ! As if every one had a right to use it in his own authority, and as applicable to his own faith ! As if the words, when first uttered, had any reference to this or that kind of belief, to one sect or another, to an ordinance, a form, a creed, a special doctrine, speculative assent, *my orthodoxy* !

I will not use my time or yours, in exposing the folly of such pretensions. I recur to them chiefly to express my sorrow, that you allow them to trouble you. You will never find that which you seek, if you stumble at every obstacle thrown in your way by differences of opinion and boldness of assertion. You must read, think, judge for yourself. And if you are truly seeking religion, thirsting to know, love, and serve God, you may judge for yourself fearlessly, with no guide but the Scriptures, interpreting them by the light of your own understanding and the dictates of your own heart. Invoke upon that understanding the true light, nourish in that heart the true love, and they will not mislead you. Others may insist upon substituting for them their own understanding and heart, but why let this annoy you ? Go to JESUS. In all his teaching, and most of all, in his character and life, you will see the nature of that Faith and Love, which I am more anxious now to commend, than to attempt to define. You will see that the religion of Jesus was more of the heart and life, than of the intellect, more a sentiment than a doctrine—the sentiment of love to God and love to man, seen in the devotion of the whole being to the work given him to do. You, my friend, have a work given you to do—a work of the mind, heart, and life. Seek, first, to measure the greatness and the responsibility of this work. Let a sense of its reality and solemnity pervade you. Think of it as the one thing needful—the object that is to fix your eye, and fill your soul. You are mortal. You are immortal. You are accountable. You are a sinner. And yet you are to "work out your own salvation." Abundant help is offered, but it must be humbly sought. God is nigh to you, but you must draw nigh to him. Christ

has lived to show you the true way, and died to seal to you pardon and immortality, but it is all in vain, unless you give to him your heart and life, in faith, love, and obedience.

My dear friend, it is a solemn thing to live. You know something of its solemnity. You know that it is not a dream, that there is reality here. You have met some of the trials of life. You will meet more. *What do you need?* Answer that, answer it before God, in the depths of the still heart—and in that answer you will find Religion. Look at it steadily. Do not fear or delay to contemplate it in all its greatness. Let it never be hidden from your view. Let nothing come into competition with it for a moment. Let no speculations, no forms, no doctrines or doubts, nothing outward, nothing temporary or trivial, turn you away from that which is all in all—the wants of an immortal soul. If you can once feel these deeply, and go meekly to God and Christ for help, I shall care little and fear nothing, as to the particular form of faith you may adopt. But unless you do feel this, unless you are thoroughly persuaded, that you are immortal and accountable, and that the supreme object of desire and constant aim of the life should be, to love God and do his will—I shall have little expectation of seeing you happy, in any conclusion, whether nominally agreeing with us, or others, or none.

I have written at this time by broken intervals, and with no satisfaction to myself. I shall hope to make my meaning more clear, if I am able to resume and continue that for which I find too little leisure.

Truly, Your Friend and Brother.

HONOUR ALL MEN.

It is the requisition of an apostle, Honour all Men. Honour all, because they are all descendants from the same father. This common origin the scriptures often mention as the foundation of the reciprocal duties and obligations which should form a common bond of union: which should unite all in the bonds of peace and charity. If, said Job, I did despise the cause of my man-servant, or my maid-servant, when they contended with me, what then shall I do, when God riseth up? or when he visiteth, what shall I answer him? Did not he who made me, make them? Did not one hand fashion us? Our obligations to the same equitable cause, are suggested by the following inquiry and expostulation of the prophet Malachi. Hath not one God created us? Why then do we deal treacherously every man against his brother? Why does not our common origin secure proper attention to our common obligations? In the circumstance, that the Lord is the maker of them all, the rich and the poor meet together:—they meet, not in external condition, not in the accidental appendages to humanity, but they meet as common heirs to the favour of the Creator, and with common claims to respect from his creatures.

Honour all men, because all were created in the divine image; because they all bear this impress of their maker; because he thus made them all but a little lower than the angels, and crowned them with glory and honour. In the intellectual and moral nature of man are found the chief elements of his elevation among the works of God. That

understanding, and that moral capacity, which constitute the superiority of man over other animals, are confined to no particular class ; but are common to all conditions in society. This original dignity of man is unaffected by his external condition. As a citizen of earth, as an heir to its riches and honours, he may rise or fail, and yet, as a creature of God, and an heir to a more noble inheritance, he may continue without variableness, or shadow of change. The distinctions, often regarded as sufficient to separate man from his brother, owe their existence to the erroneous judgment of those who look solely on the outward appearance ; who confound treasures, pertaining exclusively to the body, with those which are peculiar to the soul ; who have not learned to separate the mortal from the immortal.

As the high and the low, the rich and the poor, meet together in those moral and intellectual qualities, which constitute the true dignity of man, they are all equally subject to infirmity, to diseases, and death, the common inheritance of mortality. Of all it is equally true, that none of them has power to redeem his brother from death, or to retain his own spirit. When infirmities approach, all must bow before them. When diseases invade, who can escape their ravages ? The messenger, commissioned to summon mankind to a state of "untried being," has proved himself to be no respecter of persons. With equal want of ceremony he enters the cottage and the palace ; and one event happens to them all.

Honour all men, because all are equally useful and necessary in the composition of civil society. The happiness of a community is the result of divers operations ; but all should be animated by one and the same spirit. The hand which executes, is equally necessary with the head which contrives ; and unless the hands co-operate with the head, or act conformably to its results, its work will be vain. The happiness and even the comfort of society, cannot be secured, unless the merchant, the mechanic, the husbandman, yea, persons of every craft, furnish their respective contributions ; and for either to say to the other, I have no need of thee,

would argue great ignorance of the elements of a complete and harmonious body. Now he, who, by a faithful performance of the duties of any situation, contributes to the perfection of this body, is entitled to respect from all its members. Having been faithful in the few things, to which he was limited by the situation assigned him by providence, he has claim to all the commendation due to those, who have performed with similar fidelity their duty as rulers over many things. While performing a service, corresponding to the powers bestowed, he is answering all the demands which society has a right to prefer. When you observe persons, who, in situations the most humble, have done what they could, and who are continuing in well doing, withhold not the estimate to which they are entitled ; but give honour to whom honour is due.

Honour all men, because all are destined to the same immortality, and furnished with similar means to render it an immortality of blessedness. Even the lowest of mankind possesses a principle which will continue unaffected by all the changes of the material universe. When all the hosts of heaven shall be dissolved ; when the heavens themselves shall be rolled together as a scroll ; the soul will continue with its powers of progression from virtue to virtue, and from glory to glory. Can any external condition degrade from distinguished honour the man possessing a soul, destined to this imperishable inheritance ?

The blessings, pertaining to the happiness of this soul ; the means of securing its preparation for an immortality of glory and honour, are equally open to all ranks and conditions of society. To the poor the gospel is preached as well as to the rich ; and the former equally with the latter have ability to become rich in faith, and heirs to a crown of unfading lustre. Many of the instructions conveyed by the gospel, were designed to secure a proper intercourse between the different classes of society. Many of its requisitions are imbodyed in the injunction, Mind not high things ; but condescend to men of low estate. All disrespect of persons of this character the

gospel is peculiarly adapted to prevent and correct ; and of all the social virtues, which the author of the gospel inculcates, his own life was a constant exemplification. His precepts and example are directly adapted to check in his followers a spirit of pride, and to clothe them with humility. The rich and the poor were equally his associates ; and that they might meet together in harmony and charity, he endeavoured to check the pride of the former, and to cure the envy of the latter. He laboured to impress on the minds of both the important lesson, that true greatness is independent of the distinctions of earth ; that such distinctions should be forgotten in efforts to secure the imperishable treasures of heaven. How can *he* be rich, whose treasures are confined to a fleeting world ? And how can *he* be poor, who is heir to an incorruptible inheritance ? to a kingdom which cannot be shaken ? to a crown which cannot fade ? How can *he* be richly clad, who is destitute of a robe of righteousness ? And can *he* be meanly attired, who has put on the armour of light ? who has clothed himself with the garments of salvation ? Why should they glory in their genealogy, who bear merely the image of the earthly ? and why should an ignoble origin be imputed to the sons and daughters of the Lord Almighty ?

J. C.

A HAPPY DEATH.

MR. EDITOR :—Soon after I came to reside in S——, I was led to notice, with deep interest, a young woman about twenty years of age, whose brilliant eye and hectic cheek marked her as a victim of consumption. For awhile, I met her

occasionally in the social circle, but observed that she partook of the pleasures of her companions in a chastened spirit. Once, when their mirth was noisy, she burst into tears.

Towards the close of the following spring, I was called to visit her as an invalid, confined to her house. Her sick chamber was far from being a gloomy place. That peace, which the world cannot give—that peace, which passeth all understanding—that peace, which only they, who feel it, know—had settled on her soul. She talked of God, as if she felt his presence—of Christ, as if she had often held communion with him—of the grave, as if it were but the Gate of Heaven.

The evening before her death I conversed with her more than an hour. She was so serene, so happy, it was impossible even for her fond mother to be otherwise than calm. When I took my leave, she said to me in the sincerest manner, “it would give me pleasure to see your face again, but still I hope to be released from the flesh before this night has past.”

Early the next morning, I was called to her bed side. During the night she had grown much weaker. Her mind had come to partake of the debility of her body. Her reason had been wandering. Her light was beclouded. She was just able to recognise me and stretched out her hand eagerly as for help. I took it, and spake a word of encouragement. She looked up with an anxious countenance, and with all her little strength exclaimed, “He said he would save me, He said he would save me,” and died.

After her decease, her mother, on looking over her papers, found a manuscript, in which, as it seemed, she had occasionally written the deep thoughts of her soul. The following touching passages will reveal to you, in part, her heavenly state.

May 28th, 1837, (two or three days only before her death,) she wrote as follows, in an address to the Father of her spirit :—

“ Though I am in bodily affliction, thou dealest with me so gently, I scarcely can realize my situation. I cannot under-

stand how it is, that my life can so calmly flow away. Were I exercised with pain or distress, I could seem to feel the hand that is breaking, one by one, the cords of this wondrous harp. Yes. The destroyer is at work; but so silent is he in his movements, that I know not what he has done, until I touch a cord and find it will not vibrate. I strike, but strike upon a broken string.

And now I know, that soon the thousand shall all be severed. Then the instrument will be laid aside, as a useless, worthless thing. Well, be it so. That shall not always be its place. It shall one day be strung anew, and tuned to sound with heavenly harps, to praise redeeming love, its song—‘Glory to God and the Lamb who was slain.’ * * * * *

Thanks be to thee, my Father, that thou dost so compassionate me, in my weakness, as to grant that in the destruction of this frail tenement I inhabit, there should be no rude hand to do the work—that there should be no more jarring, nor noise, in the pulling down of the edifice. Thou art the destroyer thyself, and one part—” * * * * *

[The passage was left unfinished. These were the last words she ever wrote.]

The following lines were also found in her Diary. They are by no means destitute of poetic merit, but you will value them, as I do, chiefly for the pious spirit which breathes through them :

“ Attempt at Poetry.
Supposed Feelings of the Church in S.,
ON THE INSTALLATION OF MR. ——.

Lord ! the Church before thee bowing,
Joyfully would seek thy face.
Thou art now our wishes crowning.
We adore thee ! God of grace !

Shepherd faithful wilt thou give us,
Long our prayer to thee hath been,
May he bear the stamp of Jesus,
Self-denying—hating sin.

Oft by pure and living waters,
May he gently lead our flock,
Guide to green, to heavenly pastures;
And in storms, to Christ the Rock.

Lord! on him whom thou hast given,
Rest thy Spirit! Holy Dove!
Father! bless us, Church and Pastor,
Dwell thou with us, God of Love."

M.

REASON AND REVELATION.

[Continued from Page 67.]

THE result of our reasoning thus far is plainly this, as we think, that men are not qualified to judge of the truth or falsity of all statements, or the correctness of all principles of action, in and of themselves. If this be the case—and who will deny it?—we are bound, as fallible men, to believe and rely upon our fellow men, and God our Maker, as far as we consider them capable of knowing the truth, and veracious in declaring it.

God, we believe, knows every thing which may be known, or which he wishes to know. The laws which govern the universe are all of his forming, and he of course understands them all; and infinite as his works are, he doubtless could reveal to us laws which would be more paradoxical than any that we have yet discovered. So with respect to man's destiny and the means of attaining to his highest interest; God knows the best means for promoting human happiness, should he now speak from heaven in reference to this end, we know that many of the schemes which in man's view are best, would be pronounced futile, for they are daily found such, though called the perfection of wisdom. I say, if God should be pleased, in his infinite wisdom, to reveal to us some system of conduct which should ultimately and universally prove best for us, is it not probable that there would be something in it, which would to our partial understandings appear unfit, improper, and ill adapted to accomplish the end in view? Yea, contradictory to our understanding of nature's teachings in the world around and within us? I do not mean to say that there would be any thing contrary to nature when properly understood, but only contrary to our understanding of it. It seems to me that there would be, I should expect it. If in the discoveries of science such paradoxes are brought to light, why should we not expect to be overwhelmed by a revelation of the incomprehensible scheme of all things, of all worlds, of matter and spirit, brutes, men, and angels? Why should we not expect to find something in the illimitable sphere of God's government and the infinity of his laws which we could neither comprehend nor understand in its relations? What is man, a creature of yesterday, and who finds it necessary to day to reverse the conclusions of yesterday, who makes discoveries this hour which overthrow the conclusions of the last, to judge of the laws and works of the Almighty God in their whole extent, and relations? What system of man's devising has not proved rotten at the heart—what temple of his building has not crumbled to the foundation stone—what discoverer has not been treated as a madman, a villain or a blasphemer. Will

men who have been fighting battles with each other with regard to the grounds of moral duty from the beginning, decide that they know better than heaven? Shall man decide upon the rectitude of his government who seeth the end from the beginning? If man knew all that God knows there would have been no call for a revelation. God reveals himself to us to teach us what we could not otherwise know, to establish what would otherwise have been uncertain. In his infinite mercy he has given us glimpses of his plan of government. He has told us what course of life will result in the chief good; was it not to be expected, that in telling us this, there would have been some things as contrary to our views of the true means of attaining it, as between the truth revealed by some of the discoverers in science, and the opinions prevalent in the world? Are not man's relations infinitely more complicated than the laws which govern the circulation of the blood—and if the teaching of the latter was to man rank blasphemy, what might not the other have appeared to us?

Many of man's duties, it must be confessed, depend upon circumstances and results. In deciding upon what duty is in a given case, in very many instances, we must look to the consequences. To speak of a things being right without being viewed in relation to any thing else, is as absurd as to speak of parallelism in reference to one line. A thing is right when it is in its place; an action is right when it is in accordance with all other things. In as far as it deviates from its true position it is wrong, and harms the great whole. As in a building every misplaced block of stone destroys the symmetry of the whole, so in morals, that act impairs the beauty of the whole moral structure, which is not performed rightly. We are not now speaking of the guilt of the act, but of its character irrespective of the agent. It is unfit; it injures the harmony of the whole. Now we say not what this great criterion is; whether it be the nature of things, or God's will, or God's character; for our purpose it is enough to say, that there is a rule by which *acts* are measured, which determines

their beneficial or injurious character. This being the case, I ask if it is supposed that man can understand this rule of himself? Can he see the end from the beginning? Do not the best men disagree in respect to the course to be pursued in any given case? They do. Holy and wise men both disagree and err in their best, most maturely formed plans. I ask, then, if a revelation of our duty was made by God founded upon this extensive view of things, if we should not expect that it would teach us that, in many instances, what in our narrow view of things, was best for us, was in point of fact and truth, worst for us? The presumption is that this would be the case in such a Revelation. Reason teaches us so; and so does our own experience, for childhood's wisdom is manhood's folly. If this be true, how unwise, not to say unreasonable, are those who say that no evidence can convince them of the truth of that, which, to their minds, irrespective of the character of him who declares it, is false or contradictory. Nothing surely would be more unphilosophical. However impossible it may be for us to reconcile the truth thus revealed with what we supposed to be the truth previously received by us, we are bound to receive and act upon it. For we have already (not only) proved that we are not qualified to judge of the falsity of a proposition established by sufficient evidence, unless it involves a contradiction in its very terms, or asserts nothing, but also that there is a presumption that such apparent contradiction would appear in a revelation thus made. All that we can demand, as sound reasoners and good men, is proof of the capacity of him who makes it to judge of its truth; and evidence of his trustworthiness in declaring it. We acknowledge the truth of the statement, not from conviction derived from reasoning upon the statement itself, but from conviction of the knowledge and trustworthiness of him who makes it derived from reasoning upon the evidences of his capacity. It is a matter of faith not of proof. The proof refers to the authority and the capacity of him who makes it, not to the fact itself. The wonder is not, to my mind, why we should not deny the truth of a revelation when we cannot

understand the reasons of it, but why we should have expected to understand them. For the understanding of them, as we have already hinted, and now say boldly, involves the knowledge of all things, all the multiform relations of all beings, in all time, and through eternity. If there is one law of mind, allow me to say to the objector, or of matter, that you do not understand, that law may be the very one whose knowledge would render the revelation rational and consistent with your other information. If there is one principle that you do not understand fully, in matter or spirit, time or eternity, nature or nature's God, a *perfect* knowledge of it might be the very thing to solve the paradox. If there is one mystery in heaven or earth, intellect or heart, that your reason has not traced out, and comprehended, a comprehension of that may be the very thing to give harmony to your present views, and the truth revealed. In short, if you are not convinced that you are omniscient, you are not qualified to say reasonably, that omniscience cannot reveal to you truths which may not appear to contradict your present knowledge and supposed established truths. And hence, for any being short of omniscient, to reject a revelation made on the conditions we have supposed would be as unreasonable as perilous.

Such is the state of the argument as it lies in our minds. The clearer the vision, the more beauty; the wider the sweep of it, the more harmony. When you stand at the base of one of the pillars of St. Peter's, and look upon the vast rock which forms its pedestal, it appears a huge unsightly thing, but when you stand at a distance, and take in the whole structure at a glance, there is beauty, harmony, proportion throughout the whole. The sailor at the helm may think the command of the captain upon the mast a very absurd one, that he should run his vessel into the breakers, but were he in the captain's elevated position, he might discover that it was the safest place in the sea. How many victories have been lost because the subordinate officer considered his commander's

orders unwise ; how many souls have been lost because they thought God's wisdom folly.

But to return ; if it be true, that we are bound to believe and do as philosophers and reasonable men what to us, irrespective of the messenger, seems false and wrong, what evidence must we have of this messenger's authority and capacity to teach ? In other words, what evidence must we have that a revelation is from God, if we may not judge ultimately of its truth or falsity by its coincidence with what we understand nature to teach ? I answer, the person who pretends to make a revelation from God, must prove his mission by doing what no other man can do. He must show that he speaks from God by doing what none but one assisted by God can do. For his doctrine, as we have already shown, as far as regards its truth, is to be determined ultimately by the authority with which he teaches it. And we now say, that it is the only way in which to prove that it be from God. There are thousands of truths which are not from God in any proper use of that word. Milton, Newton, Harvey, all declared truths ; but who considers them as revelations from God ? Discoveries are made every day in science, but who understands them to be revelations from God ? A revelation is a truth declared to us by God in such a way that we may know it is from him by the manner in which it is delivered. Were there not this distinction, we should not be able to decide which was from God, and therefore authoritative, or from man, and therefore optional. To say that truth is binding upon man, and therefore it matters not where it comes from, is saying nothing to any purpose on this subject ; for in many instances, the test whether a principle be true or not depends upon him who declares it. Let Socrates declare that the soul is immortal and who relies upon it ? Let God speak, and who hears not ? We repeat, then, for it is a matter of vital importance to the whole argument, that the character of the being who makes to us any declaration goes very far towards settling the question, and often does settle it, whether the declaration be true. To say, therefore, it matters not

whether a principle be declared by God or man, is the same as to say, that it is of no consequence whether it be true or not. We return then. In order to prove that a revelation is from God, the messenger must do what none can do, unless "God be with him." And if the messenger cannot present evidence that no other man can present, of his divine mission, then his authority will be nothing, will fall, and his pretended revelation will fall with it. Works, of some kind or other, which none but divine power can perform, are the only evidence we can have of a person or persons being messengers from God, and of the truth of the message that they deliver in that capacity. In other words, a person must work miracles; and we use this word in its common acceptation. If the miraculous power of the messenger is exhibited, it is sufficient and conclusive evidence of the divinity of his mission, and consequently of the truth of the message. We assume here that God would not commission men to tell falsehoods and propagate error—because we suppose none will deny it. The nature of the Revelation made is not conclusive evidence of the truth or falsity of the miracles. It makes no part of the proof, strictly speaking, of them. It may be a presumption against or for them, but not proof of either. The works are to be considered aside from the message accompanying them, and if the miracles are what they pretend to be, real miracles, we are bound, as philosophers, as good and reasonable men, to believe the divinity of the mission, and the message.

[To be continued.]

DREAM.

I SLEPT. Methought the Angel of Death appeared and announced to me that from that sleep I should awake no more on earth. I shuddered. I thought of the pleasant things of this world. All the happiness of my life seemed concentrated in one instant of intense recollection. I thought of the still lake in the bosom of the mountain wood, by which I had been lingering beneath a glowing heaven. I thought of the many good enterprises with which I had resolved to fill up a long life. I thought of the fond heart which shared my enjoyments and hopes. How could I leave them? Again I remembered that the spirit of beauty pervades God's works, universal as His presence and love. I remembered that in any sphere I might be a minister of divine goodness to my fellow creatures. I remembered that God can soothe the anguish of an innocent heart into a solemn happiness. I looked on the Angel. A beautiful serenity sat on his pale brow. A gentle smile was on his lips. I obeyed. By one brief effort, my soul released itself from the body and followed him into the world of spirits.

Oh how shall I describe the vivid consciousness of being, which that instant rushed upon my soul, the glowing thought, the intense feeling, the native activity of a pure spirit. It seemed as if I then began to be. I felt by a new sense the presence of Universal Love. I knew that it was above, below, around, within me. I knew that it would eternally encircle me. The thought filled me with an infinite happiness, not a tumultuous intoxicating joy, but a calm, deep, abiding bliss.

Our course seemed to be directed to the sun of our system. As we approached it with inconceiveable rapidity, its splendor

increased to an intensity which none but spiritual perception could bear,—then it appeared a shoreless ocean of light and glory,—then as we passed, gradually diminished till it shone a beautiful star,—then was lost in a galaxy of innumerable suns of other systems.

We arrived at one of those centres from which the order of the heavenly motions is discerned. A scene of unimagined beauty and glory was before me ;—a burning diagram of the heavens traced in lines of living light on the blackness of unlimited space. Here the broad ring of splendor described by the nearer bodies ;—there the tiny line of an orbit far, immeasurably far, in the distance ; the eccentric path of the comet ; the regular circle of the planets ;—the dazzling white, the pale blue, the glaring red, each varied tint of the rainbow, all these were around, beneath me, and on every side, interlaced in innumerable mystic mazes, yet presenting to my exalted comprehension a magnificently simple whole.

I now became distinctly conscious of a melody which had been gradually stealing over my spirit. As I listened, it grew deeper and louder, till it filled heaven. All that is solemn, tender, thrilling, elevating, was blended in that rich harmony. There were in it sounds unknown to earthly music, because mortal sense could not comprehend them, some infinitely below the voice of thunder,—others as far above the shrillest bird-note, yet all exquisitely melodious,—forming harmonies hitherto unconceived of, and touching cords in my soul which had never been made to vibrate in its mortal residence. Though so loud and various, it was yet so sweet and simple, that far from confusing me, it gently breathed into me a self conscious joy.

I attempted to express my gratitude to the Author of these glories. I exclaimed, FATHER!—Each single star in that countless host rung back with a different but all-accordant voice, FATHER!—The music swelled and deepened a thousand times fuller and richer than before, and on that tide of harmony was borne, the Author of the Universe,—that name of love, FATHER!

Q.

CHRISTIAN MANLINESS.

ROBUST worldlings tell us that our faith may do well enough for women at their homes, but not for men in the high pursuits of society. They say, there is little that is manly in the christian character. Speak to them of yielding to the power of religion, and they will regard you with feelings much like what they would manifest, were they urged to root out of themselves all that is natural and free and strong, all that produces a just self-respect and commands the admiration of the world. But these men mistake. In becoming a disciple of Jesus, one does not part with any thing belonging to his nature; so far from this, he places himself under influences that help to unfold, strengthen, and direct to them appropriate uses, all the principles which God, when he created him, put into his soul. In other words, christianity regards the human being, when he first enters the world, as one whom the Creator has made well; pronounces the work a good work; and instead of seeking to eradicate or destroy any inborn power or affection or law of his nature, it would cause him to think, and feel, and act, agreeably to the original design of his intellectual, moral, and religious constitution. Or, to declare its purpose in one brief sentence,—it would make a man of him, a wise, holy, devout, generous, strong, perfect man.

Such, we say, is the aim and effect of our holy religion. Let him who doubts the truth of this statement, look to Jesus, who embodied christianity in himself. Surely, it is fair to presume that the spirit and virtues which distinguished him, he intended his disciples should possess. Now, what was he? How did he live, act, suffer, die? We ask not attention now to

his miraculous endowments ; let him be regarded, at present, solely as possessed of human attributes and placed in human relations. What element of true manliness of character did he lack, or what one did he not manifest in its highest perfection ?

Decision ? This distinguished Jesus always and every where. Our eye follows him all along the difficult way he trod, from the hour when he said he must be about his Father's business, to that when, on the cross, he commended his spirit to God ; but, in no single instance do we see in him any thing like hesitancy or vacillation. Let the occasion be what it may, we find him fully prepared to meet it ; his purposes are already formed ; and no misgivings embarrass him afterward. We often behold him in most trying circumstances, and wonder how he will conduct himself ; but he is never at a loss as to either the word he shall utter, or the deed he shall perform ; and no change in affairs, however sudden or perplexing, finds him doubting what course he shall take. Who but must admire his decision, his manly promptness both to devise and to do the right thing in the right place.

Energy ? Jesus possessed this in the highest degree. His was a wonderful force of character. It was through inward moral power that he rose to the loftiest height of excellence and true greatness. It was through this, aided by miraculous gifts, that he was enabled to say and do what has wrought the amazing changes we witness in human affairs. Who ever undertook, who ever accomplished, so much for the world ? Think, too, that he did it all within the space of two years ! Surely, energy, force of purpose, was one of his distinguishing traits. If otherwise, what gave birth to his matchless enterprise ? What nerved him to hold on and hold out till it was completed ? What enabled him not only to overcome evil with good, but to convert its very incitements into occasions of victorious virtue, and crown a perfect life with a most glorious death ?

Firmness? Admirable, in this respect also, was Jesus. Never before nor since, has one been tempted like him; but he swerved not a single hair's breadth from what he deemed right in the sight of God. The most flattering inducements were held out to him; he spurned them all. More than once the multitude were for making him a king; they could have done it, had he consented; but he set himself firmly against every such proposal. There was not a moment, from his baptism to his death, when he might not, by yielding a little to the calls of worldly interest and ambition, have secured to himself a life of wealth, ease, luxury, and influence. But he had within him a power of resistance that nothing could overcome. Temptation could make on his manly firmness no more impression, than a drop of water on adamant. How can any say of the christian faith, it is weak and yielding, when they see in the great author and finisher of it, such an example of resistance to evil?

Activity? Of this virtue, too, we have in Jesus a perfect model. He was by no means so retired and meditative as some have imagined. Though above the world, he was in it, always doing good. Strange that monks and nuns, shut up in their cells, should fancy they were imitating Christ. From the day when he entered on his ministry to that of his death, he mingled with men, and led an active life. True, we read of his going into solitude for contemplation and prayer; but it was after the evening had come, and the world was asleep, and there was nothing in it for him to do. Never did he give himself up to the luxury of holy thought and holy feeling, so long as any thing holy remained to be done. He came to do the will of his Father, and he did it. Religion, with him, was not in mere speculation, nor in mere sentiment; not a something within the soul only to be enjoyed—it was virtuous activity.

Courage? Jesus possessed it without measure. There was no being or thing, in the wide world, of which he was afraid. Never did he cower before rank or station. Even in the midst of an enraged mob, crying out, "crucify him, crucify

him," we behold him undaunted, unmoved. He stood in awe only of Almighty God. He feared nothing, if he could but fulfil the commission he had received from his Father. He refrained from no act, he kept back no word, from dread of personal injury. He was ready to brave any and all dangers, if by so doing he could forward the ends for which he had come into the world. The cross even, that horrible instrument of torture and death, had no terrors for him. "Behold," said he, "we go up to Jerusalem." Known to him, full well, were the consequences of this step. A timid, time-serving policy would have prompted him to direct his course elsewhere; and so preserve his life. But he felt it to be his duty to go to the city; and he had the moral courage to do his duty. He went; and the calm, fearless, godlike manner in which he yielded up his spirit, has commanded the admiration of all succeeding ages.

So we might go on. It would be easy to show that Jesus possessed every noble and ennobling trait. Certainly, men of the world do not understand Christ; if they did, they would know that to copy him, would be the true way of forming a strong, forcible, manly character.

But it is not for men of the world alone nor chiefly that we write. Are christians themselves faultless, in theory and practice, as respects the subject before us? Do not many attribute greater importance to what they call their experiences, than to performing noble deeds, and acting out the perfect man? Do we, generally, think enough of Jesus, as a pattern of decision, energy, firmness, activity, courage, and the other strong qualities of character? God forbid, that we should veil his softer traits. His meekness, his humanity, his sympathizing spirit, his fervent love, his exceeding tenderness—who would not have these kept ever in view? Who can behold them without wonder and delight? Who that witnesses their beautiful and touching manifestations, but must desire to imitate them? They befit human nature. They ennable and adorn it. He is not truly a man who is without them. But still, something more is needed. Jesus had more. We must

be like him in all respects, or else content ourselves with being only a part of what both nature and the gospel designed that we should be. Now we very much fear, that not a few amongst us, are in the habit of considering the life of Jesus, especially the suffering part of it, as intended rather to awaken their sympathies, than to quicken and invigorate their mental and moral powers. Nay, even religious teachers, we apprehend, sometimes so treat the great topics of Christ's cross and death, especially at the table of commemoration, that they exert a depressing and weakening envy, instead of an elevating and strengthening influence. At any rate, multitudes, we know, think more of shedding tears on such occasions, than of having their souls imbued with the strong, resolute, earnest spirit of their Master, that so they may meet the events and perform the duties of life manfully.

True, it is one office of the christian religion to touch our more tender feelings ; and we attach great importance to this its office. But we say, at the same time, that when the suffering and dying Saviour has caused our hearts to melt and our tears to flow, he has done only a part, and a very small part, of what he proposed to effect by his heroic example. We possess not the character he intended we should form, till we have partaken of his manly spirit ; till we have something of his decision, his activity, his constancy, his courage, his invincibleness, whenever and wherever duty demands our efforts. Till we know and feel that these qualities, and such as these, are required by our religion, we do not understand our religion. Till we exhibit it then in our lives, we have not "come unto a perfect man, under the measure of the stature of the fulness of Christ."

Look to the first christians. They copied from the Master himself. And what were they ? Not the weak, timid, soft, yielding, useless things, which the enemies of christianity say it has a tendency to make people. The world has never seen nobler displays of true manliness of character, than they exhibited. With "Christ formed in them," and "filled with the fulness of God," they went forth, not to the solitudes, to

muse idly and pray ineffectually, but into the crowded, busy world, conquering and to conquer, wherever error and sin had intrenched themselves among men. We all see, often as we read the New Testament, how the whole company of the apostles, manifested the strong, manly spirit, they had received from their divine Master.

And more of this spirit, we repeat it, than some of us have, should be ours. It is not enough to be as passive materials to be wrought upon ; we must have the energy to work ourselves. It is not enough to adore God in view of the events of his providence ; we must have the moral strength to bend these events to holy purposes. It is not enough to weep over sin ; we must have the active power to overcome sin. It is not enough to cherish in our hearts the sensibilities of piety and virtue ; we must carry our good principles and sentiments out into practice, must perform noble deeds, must build up and exhibit to the world an elevated, firm, energetic, manly character.

In a word, what we need, and must have in order to constitute us full grown men, mature christians, is a strong and steady regard for God and Christ and duty, together with force of will and power of action, whereby, always and every where, we may dare and do what becomes us. This is all. But it is much. He who is thus furnished, lives, and moves, and acts, we were going to say, as a god on the earth. Our meaning is,—he is his own master, subject only to Jesus, and the Father. No temptation is an over-match for his principles. He keeps within the sphere of right as constantly as the globe confines itself to its orbit. He obeys his own standard of duty, and only that ; and it is the highest standard he can conceive of. He is not the man to be carried hither and thither by the popular current, flow that current ever so strongly. His religion has breathed into his soul the consciousness of individual existence and value, and the sense of individual responsibility, too ; and he would not yield to the united voice of the world, were that voice to summon him to do aught he deems wrong. Put him to the

trial, and he will do or suffer any thing, required by God and Christ and duty ; but no man, no body of men, either in church or state, can flatter, or bribe, or frighten him, from his chosen way of truth and right. He has nothing in him that is arrogant, or proud, or overbearing ; but then he does feel his moral strength, and he does rely on it ; for he knows he has been with Jesus, and that his " fellowship is with the Father." His thoughts, moreover, are full of immortality ; he believes a higher, a more glorious career will open to him beyond the grave ; and this conviction gives incredible force to his energies.

This is what we mean by that true manliness of character, we are recommending. This is what Christ and Providence both aim to produce in us. We have spoken of Christ. What shall we say of Providence ? We have room but for a word. Men often complain that Providence deals harshly with them. But, in truth, the trials of our lot are designed, in great wisdom and goodness, to make us strong. Severe though they may seem, for a time, they are yet but the means and aids of our progress towards the perfection for which we were created. All know how the physical man is trained to strength by toil and hardship. It is so with the moral and religious man. Jesus himself was made perfect through suffering. The disciple can win his crown in heaven only by bearing his cross here below. Besides, how noble, how manly it is, in itself, to endure adversity well—to endure it so, that the soul, like gold tried in the fire, shall come out the better for it.

S. B.

NOTICES OF BOOKS.

LIFE'S LESSONS; A NARRATIVE. *By the Author of Tales that might be true.* New York: 1839.

WE have seen no notice of this book, that we recollect, and if it be true that it is little noticed or known, we will do our humble part in introducing it to our readers. It professes to be an autobiography, and is the "First American, from the first London Edition." Of the author we know nothing, but it is clearly, as it professes, a lady, and if it be indeed her own story, it is not only worth telling but unusually well told. There is as little of egotism or display, and as much of unaffected simplicity and apparent truthfulness, as one often meets. The volume—and it is a fair duodecimo—is full of quiet interest, without any extraordinary events, and its whole tone is of the most healthy moral character. That it is not common-place, or novelish, may be seen in the fact that the heroine is not married after all, nor even engaged, nor once in love! Nor is her goodness rewarded outwardly, nor her many trials compensated in any worldly way, as they almost uniformly are in books. By a course of probable events, a frivolous mind and selfish heart are sobered and softened, and the true happiness secured. For a parish library, or for the large classes in a sunday school, or for a social circle of young readers—not children—there could hardly be a better book.

H.

THE LITTLE DOVE. *From the German of F. A. Krummacher.*
Boston : Weeks, Jordan & Co. 1839.

HERE is a little book, which, we suppose, does not need an introduction. But we must lend it a recommendation. It is very sweet. Peculiar in its plan, coming from a great mind, which here throws itself most happily into the littlest minds, it breathes a beauty of sentiment and a *dove-like* spirit, not easily resisted. The translator, too, whoever he be, deserves many thanks, for doing the work at all, and especially for doing it so well. The name of Krummacher may be enough for those who know him—but we hope many will know and love him more who have not before.

H.

TRANSPLANTED FLOWERS ; or, *Memoirs of Mrs. RUMPPF, Daughter of John Jacob Astor, Esq., and the DUCHESS DE BROGLIE, Daughter of Madam de Stael. With an Appendix.* By Robert Baird. New York : John S. Taylor. 1839. pp. 160, 18mo.

THIS is one of the few books which coming from an Orthodox source we can heartily recommend. The author was for three years resident in Europe, principally in Paris, where he had ample opportunity of acquaintance with both the distinguished women of whom he has here given a brief, but most interesting and instructive, account. His professional and official character as a Protestant minister and the agent of benevolent associations in this country, brought him into frequent connexion with those whose christian sympathies flowed in the same channels with his own. He has made a modest and judicious use of the advantages which he thus

possessed, and has given a beautiful exhibition of christian character under circumstances by no means favorable to its growth or preservation. Mrs. Rumpff, the daughter of one of the wealthiest of our own citizens, was the wife of the minister of the Hanseatic Towns at the Court of France, and spent the years of her married life, from 1823 to 1838, in Paris and in Switzerland, where her husband owned an estate near Geneva. Her situation introduced her into the first circles of Parisian society, in which also moved the Duchess de Broglie, the wife of the Prime Minister of Louis Philippe. Himself a Catholic, he threw no impediment in the way of his wife's exercise of her religious sympathies, and their union was marked by great happiness till its termination by her death about a year ago. That persons of such eminent station, such affluence, such talents and accomplishments, should, in the midst of the worldly temptations by which they were surrounded, have preserved their excellence unstained and their faith unchilled, is one of the most cheering facts that can be contemplated. Mr. Baird has performed his office of biographer well. He has avoided an offensive introduction of his own peculiarities of opinion, while he has shown in a simple narrative the power of true religion.

G.

INTELLIGENCE.

SINCE the appearance of the last Miscellany we have received several numbers of Unitarian periodicals from Great Britain. We extract some articles of intelligence.

The various Unitarian Associations—local and general—of England, hold their annual meetings in spring and early summer. They appear to have been celebrated this year with at least the usual interest. The British and Foreign Unitarian Association attended religious service at the Little Portland Street Chapel in London, where a sermon was preached by Rev. Mr. Armstrong, of Bristol, after which resolutions were passed, of which we copy the 5th, 6th, and 8th.

“That we desire to express our sympathy with the labours, and our high appreciation of the zeal and ability, of the three Unitarian Ministers who have recently conducted a controversy at Liverpool with thirteen Clergymen of the Church of England; and particularly to record our approval of the sentiment, that whilst the Improved Version has never been set forth by us as a creed or test, by which any member of the Association, much less of the Unitarian body generally, is in any respect bound, it may justly be regarded as a truly valuable aid to the English student for obtaining a knowledge of the correct text and the genuine sense of the Greek Testament.

“That we deeply lament the continued indisposition which has in a great measure deprived the Society during the past year of the services of their respected Secretary, the Rev. Robert Aspland; but we rejoice in the strong ground of hope that such indisposition, if not entirely removed, will be so far mitigated as to enable him again to exert his powerful talents and influence in the promotion of the objects and in conducting the affairs of this Society.

“That this Meeting rejoices in the establishment of the University of London, as an institution by which the Youth of England are admitted to the honours and distinctions awarded to successful study and intellectual acquirement, free from the imposition of a religious test; that we regard such Institution as eminently favourable to the integrity and improvement of the national character, conducing to unbiased scriptural enquiry, and to a sincere and rational devotion.”

We observe that "at a meeting of the three congregations assembling for public worship in the chapels" in Liverpool and the neighbourhood, they also expressed great satisfaction with the manner in which the late Liverpool controversy has been conducted by Rev. Messrs. Martineau, Thom and Giles, and which calls, in the language of one of the resolutions passed at the meeting, "for the expression of our high admiration as well as of our heartfelt and grateful acknowledgments." By another resolution it was agreed, that "with a view of further testifying the sentiments thus entertained, a subscription be entered into by the members of the three congregations, for the purpose of presenting to each minister a testimonial, in such form as may be most acceptable to him."

We notice that in other instances the Unitarian congregations have shown their interest in the services of their ministers by special meetings and liberal contributions. In Birmingham the worshippers at the "Old Meetinghouse" presented an address to Rev. Hugh Hutton, together with a purse, containing £166; and their "thanks for the very excellent course of Lectures lately delivered in their chapel, (illustrative of the Principles of Unitarian Christians,) and their cordial congratulations on the extreme interest those Lectures have excited." In Sheffield the congregation presented their minister, Rev. B. T. Stannus, "a purse containing seventy sovereigns, as a mark of their esteem, and as a testimony to his zeal and faithfulness in the discharge of his ministerial duties during the last twelve months." The Second Presbyterian Congregation of Belfast, Ireland, on the 2d of June, "presented their minister, Rev. John Porter, with a beautiful Salver and £325, in testimony of their gratitude for his services, and their respect and affection for him as a friend."

The London Domestic Mission Society celebrated their fourth anniversary on the 20th of June, when a sermon was preached by Rev. T. Madge of London. This Society supports two missionaries, Rev. Messrs. Philp and Vidler.

A meeting has been held in Bristol by members of the Lewin's Mead Congregation for the purpose of establishing a domestic mission in that city.

The Sunday School Association held their annual meeting on the 23d of May. "About 70 persons sat down to breakfast. Rev. Dr. Hutton in the chair." After the cloth was removed the Report was read and Addresses were made.

MANCHESTER COLLEGE, YORK.—This is the principal institution in Great Britain for the education of Unitarian preachers. It was removed some years ago from Manchester to York, that it might be under the superintendence of Rev. Mr. Wellbeloved. His age and infirmities have made him anxious to be released from this charge, and Rev. John Kenrick, the Classical Tutor, having been prevented by long continued illness from attending to his department, the subject of the removal of the College to London or some other place has been agitated for the last year or two. At the annual meeting in June it was determined that the College should remain one year longer at York under the care of Mr. Wellbeloved. Rev. John H. Ryland has been appointed Resident Tutor in the room of Rev. William Hincks, who has removed to London and taken charge of the Stamford Street Chapel; and Rev. Frederick Hornblower will give instruction in the Classical department.

LADY HEWLEY CASE.—This celebrated case, which, after having been decided in the Courts of Chancery adversely to the Unitarians, was carried by appeal to the House of Lords, came on for argument on the 13th of May. The arguments of counsel on one side and the other are reported fully in the *Christian Reformer*, together with the interlocutory remarks of the peers. Lord Brougham, Lord Lyndhurst, Lord Wynford, and the Bishop of London appear to have taken a special interest in the case. The Attorney General and Solicitor General both appeared in support of the appeal, or in defence of the ground taken by the Unitarians. Their arguments, which occupied the whole of the sittings of May 13th and 14th, fill ninety closely printed pages. They were followed by Mr. Knight Bruce on the part of the Respondents, who was interrupted before the close of his argument by the adjournment of the Case to the 24th of June, when he resumed, and although the report of his plea fills nearly eighty pages of the *Reformer*, it is not concluded in the September number, the last which we have seen. We therefore remain in ignorance of the judgment, if indeed it has been given. The Crown

Lawyers, whom it seems singular to find advocating the cause of *heresy*, appeared "on the part of the Defendants simply in their private capacity of eminent counsel."—Mr. Knight Bruce, as we learn from another source, was followed by Mr. Kindersley on behalf of the Respondents, and the Attorney General was then again heard in reply.

CHAPEL AT DUKINFIELD.—Few of the Unitarian congregations of England are in so prosperous a state as that at Dukinfield, near Manchester, under the care of Rev. R. Brook Aspland. Having determined to build a new house of worship, they adopted a plan which appears to combine beauty with convenience. "If completed, it will exhibit an admirable specimen of the style of architecture that prevailed at the beginning of the 14th century."

"The plan of the chapel is cruciform, with a lofty nave and transepts, lighted by clerestory windows, the nave having aisles lighted by lancet windows. The west front, according to the original design, is adorned by two octagonal turrets surmounted by lofty pinnacles, the highest parts of which will be seventy three feet from the ground. Between the turrets are three boldly-recessed doorways, connected together by rich canopies and mouldings and deeply cut tracery. Immediately over the doors is a four-light window, formed with shafted mullions and jambs. Above the window, in the gable, will be placed the clock-dial, in the form of a multi-foil, and in the intervals of the cusps will be placed the figures of the dial. The lofty gable is to be surmounted by a richly carved finial. All the exterior walls of the building are to be of the best Yorkshire stone. The extreme length of the chapel will be ninety four feet, and the width across the nave and aisles, fifty feet; that across the transepts, sixty-one feet. It will contain sittings for nine hundred and seventy-seven persons. The entire cost of this building, whenever completed, will be £5000. Owing to the very depressed state of trade in this part of the country, it is thought desirable not at once to incur this heavy expenditure, but to substitute a temporary and plainer west front, which will reduce the cost to £4000. Towards this £3000 have been subscribed by the congregation." The corner-stone of this chapel was laid, with religious exercises, on the 26th day of June.

CHURCH AND STATE.—The Committee who have offered the prizes mentioned below must think it harder work to reply to Dr. Chalmers, than we were led to regard it by the impression made upon us by his Lectures.

"The Committee of the Protestant Society for the Protection of Religious Liberty have offered prizes of one hundred guineas and

twenty-five guineas for the best and second best Essays, in reply to Dr. Chalmers's late Lectures in London on the Alliance of Church and State."

These prizes have since been adjudged to Rev. Joseph Angus, of the Baptist Meeting, Southwark, and to Rev. John Taylor, of Kidderminster.

SCOTCH DEPUTATION TO PALESTINE.—The second name that occurs in the following paragraph will be familiar to many of our readers.

"Rev. Dr. Black, Professor of Divinity in the University of Aberdeen, Rev. Dr. Keith, author of several works on Prophecy, and others of a deputation from the church of Scotland, arrived in London a day or two ago, on their way to Palestine, for the purpose of ascertaining the real state of the Jews, in the view of ultimately planting missionaries among them."

LIBERAL BEQUESTS.—Mr. George Hammond, who recently died at Hackney, "left a large fortune, the accumulation of many years of economy, chiefly to religious charities. He is said to have done some very liberal acts in his life time, particularly in building a chapel and parsonage house for the Independents at Northallerton, Yorkshire, his native place." He has bequeathed to the British and Foreign Bible Society £10,000; to the Protestant Dissenters' Widows' Society, £8000; to the Associate Fund, £8000; to the London Missionary Society, £3000; to ten other religious institutions £9,500; "and the residue of his property, amounting to between twenty and thirty thousand pounds, is to be divided in equal shares between the four first-mentioned Societies." More than three hundred thousand dollars have thus been left by one individual to various religious societies.

AMERICAN EDUCATION SOCIETY.—We learn from the twenty-third Annual Report that the whole number of individuals who have received the patronage of the Society is 3,153. Of these, 1,400 have become ordained pastors, foreign missionaries, secretaries and agents of benevolent societies, and candidates for the ministry. Of the remainder, 150 are temporarily employed as instructors, 70 permanently employed as instructors, 75 are deceased, 155 have failed on account of ill health, some have entered other professions than the ministry, and of others no recent information has been received.

The number of beneficiaries assisted the past year is 981. The number aided in each succeeding year since the formation of the Society, is 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1040, 1040, 1125, 1141, 981. There have been refunded by beneficiaries the past year, \$4,426,40. The several sums refunded to this time amount to \$34,982.

